

REMARKS

ON THE

REVIEW, Numb. 74.

Concerning the

New Chappel in *Russel-Court, Covent-Garden.*

IT is the Opinion of some Divines, That *Judas's* Repentance proceeded not from a Sence of his Treason and Blood-guiltiness, as he told the *Jews*, but having a View of the Consequential Good it wou'd produce Mankind; the Reflection of which (not his Sin) gave him such Anxiety, that made him first break out into that Exclamation, and afterwards, when hang'd, burst in sunder, as the Text relates.

That there are some Spirits so Malignant, that to have done any thing conducive to Good, gives them the highest Chagrin; and they are never at rest, till by some Counter-act they return to their Aversion of Well-doing.

I think Mr. *Review* to be a lively Instance of this Assertion; for some time after he had apply'd himself to the Case of Bankrupts and Trade, with a becoming strength of Reason and Huma-

nity, it made many begin to hope that he was about to retrieve his Character, and to think and do aright; but, alas! Nature will recoil, and he Scorns such Poor Imputations as Repentance and Amendment; and therefore he lets us see that he's still the same: For on *June* the 20th, out comes his *Review* Num. 74. full fraught with Invectives; which tho' he says, was only to explode a late Scandalous Act of the Churches, yet in the pursuing his Theam, he lets fly not only at the Church, but the Queen, Ministry, Religion, and all things that bespeak our Reverence or Esteem.

He begins with telling us, His Design is to divert our Thoughts from Foreign Successes, and to turn our Eyes upon Abominations at home. Now what Diversion it can be to any Good or Wise Man, to hear of so Infamous a Deed (as he wou'd Insinuate it

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was,

was, to take Money from the Play-house towards repairing a Chappel,) I am at a loss to tell: Nay it must strangely Damp the Joy of our Successes, when we find (as he says) all my Lord Marlborough's Victories terminate in the Establishing a Church now in Confederacy with the Devil. Were it as he would Paint, it can only be a Diversion for Devilish Tempers, and you know who 'tis Solomon says, makes a Mock at Sin; and in the End he that imployes will reward his Jeasters.

He tells us, That some-body said, the Duke's Successes were good for the Nation, but bad for the Church: I dare believe he's so convinc'd of the Advantages that will arise to the Church from our Victories abroad; that his Envy at That, rais'd his Spleen to the height we find in this Paper.

It was justly thought very Profane, for a certain Poet, in a Play, to use that Pulpit-Expression, *Consider what has been said*; but Mr. Review thinks it a Decoration to the Frontispiece of his Pamphlet, to begin as Scripture, and take his Text from *The Daily Courant*: How that bespeaks his Sence, of what Reverence is due to Holy Writ, I'll not determine, but I think this it plainly proves, That though he's Master enough of Railing, yet the light Sence he expresses for Religion, Preaching, Scripture, &c. shews him in no manner fitted to give Reproof or Advice; the worst Investive that can be penn'd, coming from

true Zeal, though without Sence or Temper, may be well taken; but to be Advis'd and Reprov'd, though in the keenest Language, by a Profligate, lost to all Sence of Goodness or Morals, can only move ones Spleen and Contempt. To be Reform'd by Unreform'd Instruments, is one of the true Reasons of the slow Progress in the Project for Reformation of Manners.

Before I take notice of any more Particulars of his Railing, I beg leave to state the Case just as it was, and then leave every one to judge of Fact as they please. That part of St. Martin's Parish which is about *Russel-Court*, besides the fulness of the Church, was so remote, (that except they went to St. Clement's or *Covent-Garden*) they scarce ever could have an Opportunity of serving God in Publick. Upon Mr. Burgess's leaving his Meeting, Mr. Child, with some more of the Inhabitants, took it to make a Chappel of Ease. It was very Old and Incommodious, so that the Repairing and Fitting of it up, cost 600 l. This could not immediately be rais'd by the Pew-money, or what was Subscribed; therefore they went about for a Voluntary Collection of the Inhabitants of the Parish, amongst which the Play-house taking up a great part of the adjacent Ground, Mr. Rich was apply'd to for Money towards the Repairs; it being no Parish, they cou'd not compel; and he being only one of the Patentees, cou'd not give out of the Stock, without the Concurrence

currence of the rest: The Players were too Poor to give, and might be too Profane to regard Church-work; so that there was no way but to give one Day's Acting; and when Persons give, they will ever do it in their own way. I don't think the Chappel-Wardens knew of its being put upon the Bills, nor can I blame the Play-house, which has been so severely attack'd from all sides, to publish what they thought so good a Plea for Favour; I suppose they consider'd it only as a sort of *Decus & Tutamen*, and never thought it a Compliment to High or Low, or any Church, but put up Religion over their Bills, as Corn-Cutters do Her Majesties Arms over theirs, for the Exemplification and Grandure of the Business; not that they expected it would bring any to the House meerly on the Account of Religion (which by the way I think the only just Remark the *Review* has made) that they who go to the Play for the sake of the Church, certainly never go to the Church at all; so Religion cou'd not on that account expect a great Third Day, only the Theatre hoped to gain a good First Rate Apology.

But why shou'd it be more a Fault for the Chappel-Wardens to take Money from the Play-house as a Gift, than 'tis for St. *Martin's* Parish to receive Money from it by the Parish Assessment? Or doth the Government or Parishes think it any Reproach, to receive Taxes and Assessments from Theatres or Houses of ill Fame? Were the

Immorality of the Inhabitants to be a Reason why the Publick shou'd not accept of their Money, I doubt the Land-Tax and Parish-Books would prove very deficient Funds: Neither is the Government or Churches taking Money from Families that subsist upon unwarrantable Courses, any Plea for Protection, or a tacit Toleration for such Methods of living. Therefore none but Mr. *Review* could have the Front to suggest, that because they contribute, therefore the Queen and Church are beholding to such means, and oblig'd to establish and protect them. I hope Mr. *Review* can give a living Instance of a Person that subsists by Scandal and Sedition, who (when he had a House) paid what was required by that Government, which would not protect him from the just Censure of the Law, but left him to take his Deserts. Besides, If I am rightly inform'd, 'tis a Practice among our Neighbours, the *Dutch*, not only to tolerate Stage-Players, and provide them with their Playing Habits, but even to take of the Profits a Support towards their Churches and Hospitals. And 'tis well known, that in *France* one Third of the Profits of their Theatres is apply'd to the Invalids.

But to return, as every Parish which hath a Theatre in it, makes them pay as a House on the Parish Books, I can't conceive the Crime committed, to make so unprofitable a part of that Precinct, contribute towards so good a Work: And as none but *De Foe* would have brought up such a

Naming Accusation, to challenge the severest Christian to say, it has any thing in it more than an Appearance, which might give Scandal to the Prejudiced. Mr. Burges's was so generous, in the Close of his Farewel Sermon there; as to express his Satisfaction to hear that the Place would be put to a Religious Use; he exhorted his People in that Neighbourhood to do all kind Offices towards forwarding so good a Work; and lastly, he Pray'd for a Blessing on it.

It was begun and carry'd on with indefatigable Pains and Application, to the Eternal Honour of the Undertakers; and at last, with much Charge and Difficulty Finish'd; which the Enemy of all Good was not at Peace to see, therefore stir'd up that Son of Contention to Asperse and Ridicule it: How strongly he Inspir'd his Emissary, is evident by his Language, if you please but to observe his first Piece of Logick, *If the D——l be come over to us, and assists to support the Church, the D——l must be in it if the Church be in Danger.*

Now that the D——l is not in the Church, nor its Interest, is very plain from his Scribe's writing against and throwing Dirt at her; neither is she, I hope, in any more Danger from his Pen than his Prophecies, tho' he doth say, *That the Play-house will Pull Down the Church;* yet she will stand in sight of him, and the Gates of Hell, as well as my Lord Marlborough did conquer, maugre all his Foreloadings. No wonder That that

Lying Spirit he possesseth should also Inspire him with so Inveterate a Rooted Malice against the Church, 'tis not enough for him to Sconce himself behind High Church like a Stalking-horse; for 'tis plain he has an Inbred Spleen against all Churches, by his Ridiculing all Preachers as Actors, and saying, that all Preaching is Theatrical, and a Trade for Money; and puts them on the same Foot with the Stage: But if any part of Religion has his more particular Aversion, 'tis the Church of *England*, not consider'd in its unhappy Distinctions of High or Moderate, but the whole Episcopal Order and Communion; else how could he Charge what is (at most but the Fault or Oversight of a small corner of a Parish) on so venerable a Community? Would not a Stranger that should read his Paper, think that the Convocation had in a Body waited on Mr. Rich and the Patentees, and made a Compact with them? Or that the Bishop of *London*, at the Head of his Clergy, had ask'd the Company to Play one Day for the Churches sake? At least, that the Vicar and Vestry of *St. Martin's* had come to Mr. Baggs with a Petition to give towards the Repairs of the Chappel? But when it appears only the Request of the Undertakers of the Repairs for something towards bearing the Charge they were at; and that the Players thought it for their Turn to publish their good Works for the Praise of Men; therefore this shall be cry'd out on, *As an Act and Deed of the National Church, and a Scandal*

Scandal to the whole Protestant Religion; as he tells the World in his last Paragraph. Admit our Enemies themselves to be Judges, if there's any Honesty, Justice or Truth, in so horrid an Imputation!

That he was Inraged at the first Thoughts of converting that House into a Church of *England* Chappel, may be proved from one of his *Reviews* about that time, wherein he, with as much Ignorance as Malice, asks himself by Letter (according to his usual way of Broaching Scandal) *How that Chappel was to be Consecrated after Nonconformity?* When if he had known any thing of our Laws, he could not have been ignorant, that a private hired Chappel or Oratory needs not nor can be Consecrated; for Consecration in the Church of *England*, only implies a making over and setting apart such a Place for Publick Worship; and all such Acts of Consecration preserve such Places from being Seculariz'd, and cannot be annull'd except by Act of Parliament. As there is no Set Forms of Consecration in the Rubrick, so the Church of *England* uses not Consecration in a Popish Sense or Manner. But when such Acts of Appropriating Places for Publick Worship are done, 'tis neither Sinful nor Improper, I hope, to Implore the Divine Blessing on what's dedicated to its Service. Thus sometimes this looks Popish, that Prophane, 'tis no matter what, if it can be but wrested to Scandal, 'tis very greedily catch'd at by this Enemy of our Constitution.

Nay, rather than not have In-

vectives, he'll descend to the Grave, and bring up 8000 Persons said to be lost in our unhappy Disputes about Conformity. But how many more suffer'd from and under Dissenting Powers I am willing, and hope, may be in time forgot.

The Misfortunes of the Survivors of those that suffer'd for Loyalty and Religion, had their Tempers too much soured; which, besides a Design the then Court had to manage, made them but too apt to joyn with any Measures to retaliate the Wrongs they had suffered. In short, both sides were in a Ferment, the one for what they had, and the other with what they did suffer; but now the most of both Parties are gone off this Stage of Life, and all shou'd be heal'd with that *General Act of Oblivion, the Toleration*, and a most Gracious Sovereign on the Throne, who recommends Peace and Union as the best means of Her Favour, and our own Happiness.

What can any one judge of this unseasonable Ripping up old Sores, but that it proceeds from a Spirit Implacable, Turbulent and Devilish? with which he's so intoxicated, that in one of his Paragraphs he won't give himself leave either to look or think, but runs a Muck at all, and tosses the Queen and *Peg Hughes*, the Ministry and *Ramondon*, the Church and *Cherrier*, Miss *Saintlow* and the Army, all of a Hurdy-Gurdy heap (as he calls it) so that if the People of *Russel-Court* did go out of the way to beg from the Stage, yet they have rare Company; the Queen, Parliament, and Ministry, may well keep such poor

poor Animals in Countenance; surely his Gall was in a vast Fit of Hurdy-Gurdy when he wrote this Period, which is as ill sorted as-- *Hey to the Play, and the Park; the Church, and the Devil*; as a celebrated Poet has it; he must have Dreamt certainly of Mr. Bays's grand Dance to bring the Queen and Councils, *Cherrier* and Miss *Saintlow*, the Army and *Ramondon* all together at a Ball.

This is indeed one of his bold Stroaks, and he was either in Drink or a Dream when 'twas wrote, for besides all his usual Rudeness, he seems to have lost his seeing Faculty, for *Ramondon* don't Play at all, nor *Peg Hughes* Sing on the Stage, as I ever heard. This Hurdy-Gurdy has made him gallop so violently away, that he has quite forgot his Theam, therefore he had best look once more on his Text, *Daily Courant*, Numb. June 18. Nay, he asserts that the Queen, Parliament and Ministry, are all abroad with the Army, for 'tis at home we have those Heroes of the Stage; so the Apology is the better on the side of the Chappel-Wardens, if they did implore the help of *De Foe's* Supream Domestic Power the Stage. Ay, but says Mr. Review, 'tis the *High Flyers* I mean, and not the Church. To which I only beg in answer, what Church he thinks the Queen is of, and Solicitous for the Welfare of? But as to his saying, the Play-house is of any Church or Party; I do believe as Sir *Roger Lestrangle* said, *Murder was of no Religion*: So I very believe the Theatres are of no Party, nor profess any

more Religion than the *Reviewer*, who has a mighty Knack of Preaching what he does not Practice. Thus he's Zealous for Religion without Morals, a Champion for Liberty without having any Property; and sets up for an Almoner without Honesty.

Would it not stir up the Indignation of any honest Man, to hear him give an account of his Almsgiving, who won't pay his just Debts, and is now a Candidate for the Benefit of the late Act? I commend his Choice of an Instance of his Charity (Mr. *Everret* who was found with his Throat cut by *Cambray-House*) for none can disprove him there; but I wou'd on a 5 l. Wager venture my Life, if he can produce any living Instance of his Charity, or of any Person that has receiv'd Relief from or by him within the space of ten Years last past. This is almost as wise a Thought, as that of his endeavouring to hinder the Descent, which he with a sort of Jack-Pudding Wit (Reader pardon the Expression) attempts to Ridicule, by affirming, 'Tis in France whilst 'tis here; Nay, that it will do the French King more harm in the Isle of Wight, than if they were in the very Bowels of his Country. But I hope he's once more out in his Prognostications, witness *Ramillies*.

Then his pretty pat Observation, that the Rain which fell at Alderman *Cornish's* Death, was a Token of Divine Displeasure; but the Rain on the Thanksgiving-day was an Instance of Heaven's Favour: Just as a certain Author said, *God's Providence was like the*

Swiss

Swiss, in Confederate and French Service at one time.

I think I need not take any notice of the rest of his Untruths, as that the Church, in the late Reigns, built the Play-house, &c. They are so palpable, that any who care to look over his Papers more than

once, may evidently see the Malice and Emptiness of his Invectives.

But now to come to his finishing Stroak, which he's so fond of, that he has put it into another Character to make it look particular.

This Church was Re-edified Anno 1706. at the Expence, and by the Charitable Contribution of the Enemies of our Morals, and to the Eternal Scandal, and most Just Reproach of the Church of England and the Protestant Religion. Witness our Hands

Lucifer Prince of Darkness,

&

Hamlet Prince of Denmark,

} Church-Wardens.

Not to say much to the Stile and Language of this most Extraordinary Inscription, which for Pertinence and Quaintness of Wit, greatly resembles your *Horn-Fair* or those Drunken Summons's from *Sots-Hall*, which waggish Porters send one another (after a Debauch in Belch) sign'd *Timothy Toss-pot*, *Christopher Copper-Nose*, and the like. And here I can't but observe, that as generally speaking, Malice is very Non-sensical, so 'tis in this fine Piece very Consummate: For admitting, for Argument-fake, that this Chappel had been wholly Repair'd from the Stages Benevolence, yet how can the Crimes of so small a part of the Church of *England*, contaminate the whole, and Blacken her for ever with Eternal Scandal, and be an Everlasting Reproach to the Protestant Religion?

For Example, Does what's Ill in the Character of *De Foe*, bring

No, not one Jot, though he calls himself one of the Defenders of Nonconformity, and affects to be thought the Secretary and Mouth of the whole Separation: Yet I dare own, there's none will think the Worse of the Dissenters, from his pretending to be one, any more than I believe they do the Better of themselves, for having such a Doughty Champion to defend their Cause.

And here another of his Hurdy-Gurdy Fits takes him, which makes him out-run his Text: The Church of *England*, we all know, he designs to Blacken; and that he may do it effectually, the whole Protestant Religion is to be put under Eternal Infamy. So by the way, If Mr. *De Foe* don't speedily take Sanctuary under the Pope or Turk, he's like to lead the remainder of his Days with a very Scandalous Crew; for the Protestant Religion, I think, comprehends all Dissenters, who I perceive now are in as foul a Condition.

dition as their Neighbours. Next, how comes *Lucifer* and *Hamlet* Church-Wardens? I have been there, and never saw them in their Seat, nor did I hear they ever paid the Work-men, or went about to raise Money; the most that he can call them, if any thing, is Benefactors.

But 'tis no matter for that, thinks he, 'tis Malicious and very Pretty, and may-hap, Scare the Women and Children from going thither, where two Spirits sit in the great Pew. Now out on this same Hurdy-Gurdy, it has made him forget one of the finest Old

Wives Proverbs in the World (as pat for his Purpose, as a Wooden Ruff is for his Neck) viz. *The Devil and the Earl of Kent*; which besides would have been a pretty Rub on those Player-folks, who are all immediately under my Lord Ch——n's Cognizance.

Now though Mr. Review shall be perfectly Outragious with me, in daring to touch his fine Inscription, which he thinks worthy to be wrought in Capitals, yet I'll attempt another, which tho' Deficient in the Graces of his Stile, may perhaps be as much to the Purpose.

This became a Chappel for Divine Worship, according to the Usage of the Church of England, Anno Christi, 1706. It was Purchas'd, Endow'd, Repair'd and Beautify'd, at the Cost and Charge of the Inhabitants within this Precinct. And tho' perhaps, there may be found in this Neighbourhood many Prophane and Dissolute Persons, Scoffers and Contemners of Religion; and some who are under the Darknes and Error of Popish Superstition and Fanatick Dissention, yet this may be avow'd, viz. That none has appear'd against this good Work.

*Vide *Observator*, Vol. V. Numb. 25.

*Roger Sharper

&

A Bankrupt Sock-seller

} Excepted.

To Conclude, I appeal to any Sober Unprejudiced Person, what Regard is to be given to such a Lying, False Tongue, who throws out his Invectives like poison'd Arrows, without regarding Truth, Manners, Decency, Religion, or any thing in Authority. And now

I have done with him, being satisfied his Malice will be as much Contemn'd, as his Foresight is Exposed; for of him may those that wish *England's* Welfare in Church and State, literally say, *Thine Enemy has been found a Lyar unto thee.*



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